

Basic Marxism in the Renewal by Althusser

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I. Social Formations – Extended Model and Extensive Coverage of Social Formation by Emmanuel Terray

First comes the social formation, which is the geographic basis of limited modes and extended modes of production. A social formation then in Terray is organised as first hills and plains which then is planar and complex with types of formations which then means in his work “Tribal Anthropology” – something like a hill and plane binary of the complex patterns of hills and geography independent of economics.

Here we must understand that geographic formations are then economic formations. It means geographic formations are what is causing economic formations. It also means first social formation and only social formation which is then geographic formation. It also means just the social formation which is finally a complex formation and is also the perspective of French Marxists, that therefore the economic structure of a mode of production is like multiplicity, it means many modes of production exist. Multiple modes of production is not like Fredric Jameson and its artistic side and so literary developments of overlapping modes of production in a political symbolic structure. But actually something like a real mode of production which is then as minimal as tribal ethical groups. How to identify a mode of production is its ethics, but it is still a mode of production – not Jameson, but in fact French Marxism, which is about material ethics and materialist basis of ethics. We in our room are not a mode of production. Only a force and relation which is on the ground as a unit of production process is a mode of production though by ethics. Ethics means a form of life. And that is how small it can be and how ethical forms of life are then so many in say Europe or in Latin America, and that small mode of production can then change to labour in a village as a mode of production that is a small unit again. Now try getting my point – the mode of production is articulated on geography and is just independent of global exchange forms and such capitalist exchange forms. It is just that that is the multiplicity of modes of production, their articulation then in Perry Anderson is correct.

II. Limited Mode of Production

And so from social formations to the general mode of production – forces, technical forces and even relations and technical relations, with elements of many types of elements which are then an element of forces and relations as bound to a factory. It means strikes happen in one factory and that is then a element called relations in general and relations in particular or specific and is the mode of production in limited senses. Just

the working class relations and then factory bound and capitalist company relations which is just the basic economic structure.

III. Extended Mode of Production

From the limited mode of production of economic factories. To the extended model of production which is also the economic, political structure and cultural forms of structures which together make a system of production which is economic, political and cultural and so an extended model of production called a social formation which it is based on. Now try understanding my point – this is the extended model of production, to the limited model from Marx.

IV. Perry Anderson and His Works

Re-structure all the above then in a model by Perry Anderson which is best. The political structure, and not the economic or cultural structure then is the political structure in dominance which has a complex political structure and is also not just parliaments and regimes and phases in Poulantzas' model, but in fact a complex model of a historical lineage and is then in fact –

A political structure in dominance which has merchantile history and commercial capitalist history which becomes an ideological cement which then is one ideology and then complex ideologies of the people and politics which then is another ideological cement and like this it is a complex network of laws and state forms which then is not living politics, but in fact a historical formalism.

It is just the lineages of the absolutist state and lineages of feudal parcels and then their collection in democracy and this in independent sectors of the world which then de-mystifies the whole trading and capitalist world of Pirenne and the whole working structure of Dobb towards Anderson's transition across history as passages from antiquity to feudalism in parcels which becomes the modern democratic state and parliamentary democracy which is then hegemony for Communists. He means this political structure is the correct structure which is identifiable to people world wide and the economic scale which then is a complex scale of activities then is not important to the economic limited mode of production because there is an extended model based on political structure alone.

Try getting my point – democracy is what runs capital and capital advances democracy and it is just political states and spectrums.

All of this is spectrum alone, not economics.